2: Musters T-5 (1869-1870)1873
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Both parties, fully armed, dressed in their best, and mounted on their best horses, formed into opposite lines.

The Northern Indians presented the gayest appearance, displaying flannel shirts, ponchos, and a great show of silver spurs and ornamental bridles. The chiefs then rode up and down, dressing the ranks and haranguing their men, who kept up a continual shouting of 'Wap, Wap, Wap.' I fell in as a private, though Casimiro had vainly endeavoured to induce me to act as 'Capitanejo' or officer of a party. The Buenos Ayrean colours were proudly displayed on our side, while the Northerns carried a white weft, their ranks presenting a much better drilled aspect than our ill-disciplined forces. Messengers or hostages were then exchanged, each side deputing a son or brother of the chief for that purpose; and the new comers advanced, formed into columns of threes, and rode round our ranks, firing their guns and revolvers, shouting and brandishing their swords and bolas. After galloping round at full speed two or three times, they opened ranks, and charged out as if attacking an enemy, shouting 'Koue' at every blow or thrust. The object of attack was supposed to be the 'Gualichu' or demon, and certainly the demon of discord had need to be exorcised. Hinchel's party then halted and reformed their line, while we, in our turn, executed the same manœuvres. Afterwards the caciques advanced and formally shook hands, making, each in turn, long and complimentary speeches. This was repeated several times, the etiquette being to answer only 'Ahon,' or Yes, until the third repetition, when all begin to talk, and formality is gradually laid aside. It was rather a surprise to find etiquette so rigorously insisted on, but these so-called savages are as punctilious in observing the proper forms as if they were Spanish courtiers.

These northern Tehuelches, under the command of Hinchel, usually frequent the country lying between the Rio Negro and the River Sengel, and once a year, about July, visit the settlement of Patagones, where their stay is generally short,

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512 party, interchange of visits and card parties with the recent arrivals, fishing, foraging for birds' eggs, spinach, &c., with some flirting, and, by way of business, a parlemento or two, made our time pass merrily enough at Henno.

886 Our hunting parties were under the direction of 'the oldest inhabitant,' an aged cacique called Guenalto, with venerable white hair, and who had been crippled by a lance-thrust, received to his honour be it said, while endeavouring to mediate between two of his friends. His great age and amiable character commanded universal respect; and on a hunting morning he would sit under a bush and speechify
● [537] for half an hour, recounting old deeds of prowess, and exhorting us to do our best. The old man was a frequent and welcome visitor at our toldo, where he was encouraged to indulge to his heart's content in long-winded stories. My
755 compass greatly excited his curiosity, and he took it into his head that it possessed a magical power which could effect the restoration of the use of his arm. He accordingly begged to be allowed to hold it in his hand; and sat patiently, with an air of awe and faith combined, for an hour, afterwards declaring that the operation had done him much good. We
714 greatly pleased him by repairing his coat of mail, a complete tunic of heavy iron chains, of unknown antiquity, bound together by stripe of hide, and weighing over a hundredweight. This he informed me he only put on to defend himself from 'foolish Indians.'

777 His use of my compass was rivalled by the custom of other friends, who were wont to borrow it when engaged in a game of cards; their belief being that the magic instrument gave luck to the happy possessor for the time being; and I often thought that it was fortunate I had brought no other instrument, as 'shooting the sun' would have been certainly regarded as a piece of sorcery, and any death or accident happening afterwards would have been visited on the head of the magician. As it was, my taking notes was
203 often regarded with suspicious curiosity, and inquiries made

5: Bourne T-5 (1849)1874
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CHAPTER VI.

The chief's oratory — A case of sickness novelly treated — The captive commissioned as physician to the chief — Dr. Bourne's first and last patient — Murder — Cannibalism — Another assassination, showing the perils of medical practice among savages — Sports of the children — Patagonian farriery — Slender success in the chase — A second struggle for life.

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THE chief occasionally made a speech to his subjects from the door of his lodge, wherein he invariably inculcated the duty of hunting industriously to procure meat, and a due supply of grease, for their families. He never had an auditor in sight, for his faithful lieges considered the speech from the throne a decided bore, and, if one happened to be passing, he was sure to dodge into the nearest hut till the infliction was over; but the leathern lungs of the orator could not fail to make him audible in many of the wigwams. In length his performances more resembled the official addresses of our republican rulers than those of his royal cousins of Europe, seldom falling short of a full hour. In style, they came nearer the proclamations of a crier. He would proceed in a monotonous rumble to the end of a sentence, and then defy contradiction by repeating several times, "Comole! comole! comole!" after which he paused, as for a reply. No one having the audacity to

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take up his challenge, he would go on croaking the same things with tedious iteration. After listening very patiently to one of his harangues, I inwardly applauded the taste of his subjects in getting as far as possible out of the reach of his voice.

One forenoon, as I was beginning to feel impatient to move, — for every movement seemed to fan the flickering hope that we would soon reach a place affording some avenue of escape, and this restlessness always made camp-life doubly dismal, — the chief informed me that we should decamp that day. Preparations had commenced, when one of his daughters came in with a child crying at a tempestuous rate. The version which she gave of his complaints arrested the marching orders. A messenger was forthwith despatched for one skilled in the healing art. The physician soon arrived, armed with two small packages rolled up in pieces of skin, about a foot long and three or four inches in diameter, which I took to be his medicine-chest. He walked gravely in, laid down the packages, and squatted beside the mother, who held the little patient in her arms. Whatever his ailment might have been, his lungs could not have been impaired, for he was roaring like a young buffalo. Not a word was spoken for some time. the doctor all the while looking him very steadily in the eye. Then came a sudden calm, importing that the little fellow experienced some relief, or, more probably, that he was exhausted. The doctor ordered an application, — not of hot water, according to the prescription of Sangrado, but of a mortar made of clay. The clay was brought, the anxious mother worked it over with her two hands, spitting upon it to give it the requisite moisture, and having re-

136 all the harbors of this coast there is an abundance of birds: both seabirds and amphibious ones, such as ducks, seagulls, cormorants, chorlitos, bandurrias, some abutardas and pajaros-niños; there are also some swans, and inland there are partridges, sparrows and some dark colored birds with red breasts; there are also vultures and all kinds of birds of prey. Foxes and black-and-white skunks abound, the urine which the latter give off having the most vile smelling odor imaginable, extending over an enormous area. From the Santa Cruz river south to the Straits there are a few deer.

132 The climate here is cold, but it keeps to a regular seasonal cycle; it rains but little. The winds usually blow from the north, west or south, and are ordinarily violent and make the region uncomfortable, but they are very healthful.

[49] 142 The Indians in these quarters are all of one nation; they are tall, their height varying from six feet to nine spans for the men, there rarely being any taller than this. The women are not so tall, but are enough so in proportion to their sex. All are handsome, and among the women there are some who are very good-looking and white skinned, although tanned by the wind and sun like the men. There is not to be found a thin man or woman, rather are they all thick-set in proportion to their height, which, combined with their habit of going about enveloped in skins from neck to feet, may possibly have contributed to the reports of travelers that they were giants.

[194] 195 537 Their language is guttural and they are in the habit of repeating the same word over and over in their conversations. They do not interrupt the one who may be speaking even though [68] his speech lasts all day. Ordinarily the speaker is one of greater authority than the others [562] present, or else of greater eloquence. The women do not speak among the men unless questioned, and then they only answer the question. Those who speak often without occasion and inanely are not well considered, and are not even listened to.

291 [53] The dress of the men is made of guanaco, skunk or hare skins, six feet square, the fur turned inward and the hide painted red, green or yellow. This garment covers them from neck to feet in such a way that only rarely does one see any part of the body other than the arms, and these only when they are in use. They wear also another garment under the outer one, of very soft leather, tied at the waist with a thong, which covers the belly and reaches halfway down the thighs, from which place it tapers to a point which reaches as far as the ankles. Their feet are covered with hide which they secure with thongs; this footgear is of ox hide if they can procure it, and if not, then of the hide of a horse or of a full-grown

[i.e., ca. six feet nine inches. - Analyst]

desires he gives his permission, and if not, he orders him to leave his territory and dominions immediately. If the Indian is going as ambassador for his own chief or for some other group of Indians, either to ask permission to pass through the territory or to trade or to pay a call, he is told by the chief the time, the place of entry, the road to be followed in order to continue on their way or the land they are to occupy in order to do their trading. After all of this, the three smoke signals must be made again and once these are answered by the Indians whose territory they wish to enter, they all come; at about one league from the encampment the men come to a halt, the women go forward with the children, put up their tents in the spot which has been assigned to them and, all being in readiness, the men go forward and join the women. No one comes out to receive the newcomers, each group being in sight of the others for quite a long period until the chief or some other of the visitors goes to pay his respects to the host chief, who receives him in his tent in company of his principal lieutenants all of whom gather to welcome the stranger. This call often lasts a whole day since, as each speaks without being interrupted by anyone else, if the visitor brings much news and wishes also to learn all about the things of note in the territory, the speech of each individual present is liable to last two or three hours and even more as they also repeat certain words and phrases many times over. He who is listening, together with all who surround him, pays strict attention to what is said, saying with some frequency "a," "a," which means yes, yes, and with no other word do they interrupt the speaker. At these meetings alliances are made, general feelings of friendliness are exchanged and other contracts, pacts and agreements are concluded, in all of which the chiefs have absolute authority. When the formalities here described are not observed prior to entering the territory or camp of some other group, then the action is considered a sign of bad faith and a general alarm is sounded.

They also declare war on each other often for horse stealing, and as a result the vanquished are deprived of their horses, the young women and children are made captives and the old women together with the ablebodied men are given no quarter, unless they save themselves by escaping from their pursuers. [73]

The chief is under the obligation of protecting and aiding the Indians in his territory when they are in need, and so that chief is most popular and esteemed by his people who best is able to succor them, is most openhanded, and intelligent in the hunt. He who is lacking in these qualities is deserted by his followers in favor of one who possesses them, and is thus left only with his relatives and open to continual